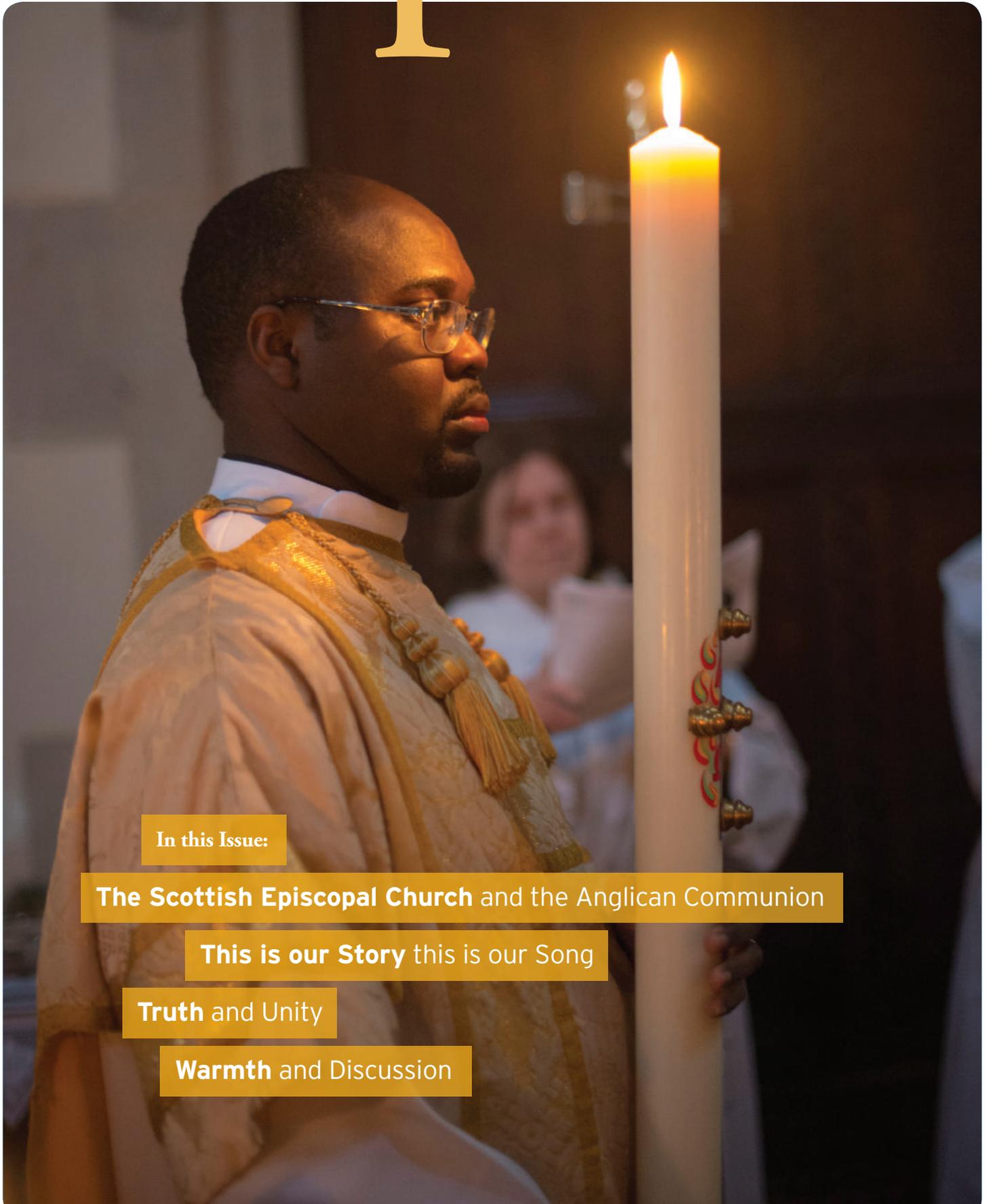


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In this Issue:

The Scottish Episcopal Church and the Anglican Communion

This is our Story this is our Song

Truth and Unity

Warmth and Discussion

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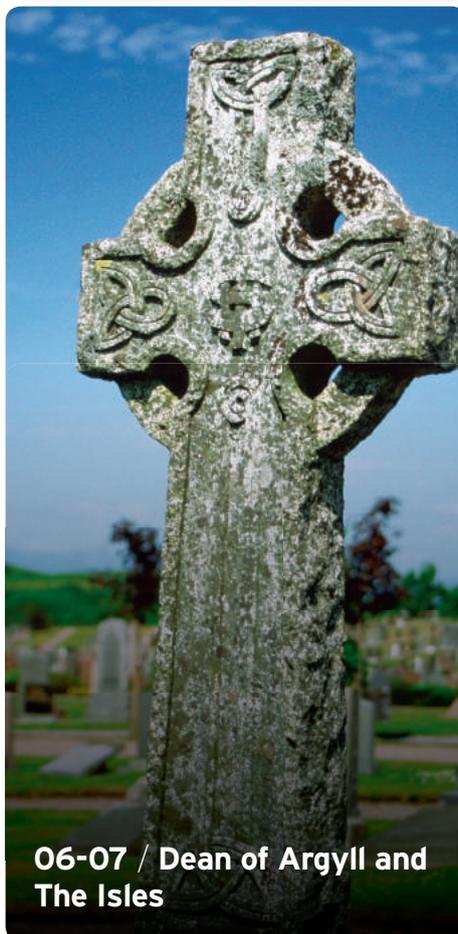
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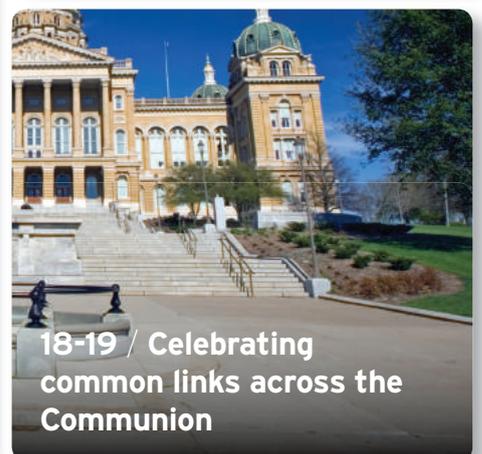
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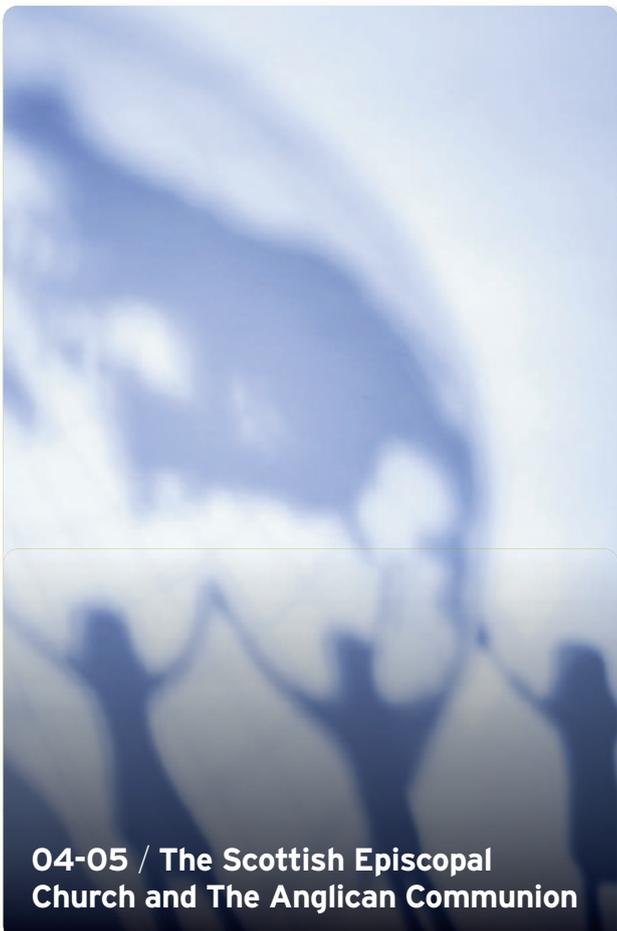
20-21 / Community + Communications = Communion



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From the Editor

Being in Communion

The theme of this issue arose out of conversations at General Synod last year - both those on the floor of the synod and some of those going on around the fringe of the meeting. At that time the Scottish Episcopal Church had just said a quite resounding "no" to the Anglican Covenant. I know that many who were there felt that that the significance of what had been decided should not be lost. So many people talked about their enthusiasm for the Anglican Communion but were simply unable after studying, pondering and discussing the Anglican Covenant for some years, to affirm that way forward for our church.

It felt then, that the enthusiasm for that discussion of what it means to be Anglicans in Scotland at this point in history needed to find an outlet in inspires and that whole conversation forms a backdrop to this edition.

The Primus writes in these pages about some of these issues from his particular perspective as someone who has to articulate who we are to those who inhabit different ways of understanding what it is to be Anglican from the one which we know best. Is it appropriate for us to be talking about there being different anglicanisms in the world? Only time will tell.

Many know the Anglican Communion best through twinning links. That experience is reflected in Jeremy Auld's piece about the link between the Dioceses of Brechin and Iowa.

In asking people for contributions for this edition, I've tried to think as broadly as I could about the idea of being in communion. Elizabeth Anderson writes about bringing a babe in arms to communion - a young Christian who knows nothing of church politics. Rob Warren tells us something of what his life in France is like now that he has moved on from the Scottish Episcopal Church. There is a reminder in this issue that we are in another communion (Porvoo) as well as the Anglican Communion. And, coming back to the Anglican Communion itself, there are two pieces reflecting on the experience of the recent Anglican Consultative Council - one from John Stewart, our own representative there and the other from the other side of the world, from Peter Elliott, the Dean of Christ Church Cathedral in Vancouver.

Remembering that there that links Christians together than Anglicanism, Christine McIntosh writes about what it means to share spirituality with some of God's saints with whom we are most certainly not in communion. And Emsley Nimmo reminds us all that the Scottish Episcopal Church has been going for a good deal longer than the Anglican Communion itself.

I'm grateful for all the voices that are reflected in this edition.

We are diverse. We are many. We each have our own experience of God's love to share with a waiting world.

KELVIN

The Very Rev Kelvin Holdsworth
Convener of the Information and Communication Board

The Scottish Episcopal Church and The Anglican Communion

The Most Rev David Chillingworth, Bishop of St Andrews, Dunkeld and Dunblane and Primus of the Scottish Episcopal Church

For the Scottish Episcopal Church, the Anglican Communion is not a 'take it or leave it' option. It is very important to us for two reasons. Firstly, we are a small church and it is an important part of our life that we are part of a global communion. Secondly we feel that we were 'in at the start'. The significance of the consecration by the Scottish bishops of Samuel Seabury as the first bishop of the Episcopal Church of the United States of America is a matter of some debate. But it was an important moment in the evolution of the Anglican Communion. And we were part of it.

Against that background, the decision at General Synod 2012 that we would not adopt the Anglican Covenant assumes particular significance. I have to confess that from the beginning I was taken aback by the strength of opposition to the Anglican Covenant in the SEC. But it seemed right to me that we should not 'finesse' our opposition. So we didn't 'subscribe' it or say we would adopt some of it but not all. Nor did we delay a decision on the pretext of seeking further clarification. We made a clear decision not to adopt it.

In a second Resolution, we then

affirmed the Anglican Communion. That affirmation was whole-hearted and deeply felt. Our unhappiness was purely about the Anglican Covenant as the proposed instrument for binding together the life of the Anglican Communion. It is disappointing that the Anglican Covenant became the only option on offer. Its understanding of the problems was also somewhat limited. In my view, our problems are experienced primarily within Provinces. The Anglican Covenant addressed the problems as if they were primarily between Provinces. Our view of the Covenant then came to dominate our thinking. It became more difficult to conduct the careful and respectful conversations within provinces which were required.

None of this changes our status as members of the Anglican Communion. If the Covenant becomes 'live', we shall not be part of any bodies set up under Section 4. In effect, we have set aside what we saw as a form of external discipline. But that does not leave us free to act as if the Communion in all its diversity did not exist.

I believe that our first priority should be the way in which we respond to

the internal diversity of the Scottish Episcopal Church. It is within our own province that we have to make decisions about the issues which have caused such difficulty in Communion life. Our College of Bishops recently announced its intention to 'encourage a measured process of discussion and reflection within the Church on matters of same sex relationships, having regard to the Church's context in Scotland and as a member of the Anglican Communion.' I think that we should find a way in which our dialogue within Scotland would be complemented by a 'Communion dimension' from other provinces.

I also need to mention that I do not think that human sexuality issues are the only challenge facing the Anglican Communion. I believe that the character of our disagreements is often shaped by what some refer to discreetly as 'the legacy of history'. More directly, I mean colonialism. What that means is that the vigour of our conflicts is partly conditioned by relationships which have an historically adversarial character. People describe this challenge in a number of ways - I believe that it is the need to develop a post-colonial Anglican Communion.

"AS A VISITOR ON BEHALF OF SCOTLAND, I RECEIVE A WARM WELCOME FROM PEOPLE WHO HAVE POSITIVE FEELINGS ABOUT THE ANGLICAN COMMUNION AND ABOUT WHAT SCOTLAND REPRESENTS IN COMMUNION LIFE. ON THAT LEVEL, THE COMMUNION IS IN A GOOD STATE. THERE IS AN ENORMOUS COMMITMENT TO A HEALING OF OUR DIVISIONS - EVEN IF WE ARE NOT QUITE SURE HOW THAT MIGHT BE DONE"

You could be forgiven for thinking that the Anglican Communion is an irretrievably troubled entity. But it isn't. I'm slightly diffident about saying it - but for the purposes of this article I will admit that between last June and the end of January this year I will have visited the Anglican Churches in America, Canada, England, Hong Kong, Ireland, New Zealand, Uganda and the Church of North India. As the Scottish Episcopal Church, we made a strong contribution to the recent meeting of the Anglican Consultative Council in Auckland. I can report that everywhere I find that Anglican churches are remarkably 'like themselves'. Worship, culture and governance are extraordinarily similar. As a visitor on behalf of Scotland, I receive a warm welcome from people who have positive feelings about the Anglican Communion and about what Scotland represents in Communion life. On that level, the Communion is in a good state. There is an enormous commitment to a healing of our divisions - even if we are not quite sure how that might be done.

I should also take this opportunity to describe my own involvement as Primus on behalf of the Scottish Episcopal Church. I attend the meeting of Anglican

Primates which takes place every three years. I am one of the representatives of the Anglican Primates on the Standing Committee of the Anglican Communion. That means that, while I am representing wider interests, I am present as a voice of our church at the centre of Communion life. I was appointed by the Archbishop of Canterbury to be Convenor of the Reference Group of the Continuing Indaba Project which is based at the Anglican Communion Office in London. Continuing Indaba has developed from the use of Indaba process at the 2008 Lambeth Conference - it is derived from African processes of talking to resolve difference. So the Continuing Indaba Project promotes 'honest conversation across difference in the cause of mission'

Finally I would like to mention two areas in which I would like to see development.

Firstly I think that it would be helpful if there was a more clearly-defined sense of how the Celtic Churches together might contribute to Communion life. We do have a triennial meeting of the 'Celtic Bishops' but I think that Ireland, Scotland and Wales could serve the Communion by working more closely together. It would be healthy if there was a stronger voice of

the 'not the Church of England' provinces of the British Isles.

Secondly I think that we need to give careful consideration to the structures - what we call the Instruments of Communion - which bind the Anglican Communion together. They are the Archbishop of Canterbury, the Lambeth Conference, the Primates Meeting and the Anglican Consultative Council. I believe passionately in what the Communion aspires to be - a family of churches in which we grow nearer to God as we grow nearer to each other. We have no wish to develop centralised authority - we are autonomous and interdependent provinces. The paradox is that it sometimes requires more careful management and decision-making to sustain relationships without central authority. I think that we need to review how and where important strategic decisions are made.

Inevitably this survey is very limited and incomplete. I conclude simply by saying that one of the great privileges of my role as Primus is my involvement in the Anglican Communion. I do my very best to make the most positive contribution I can on behalf of our church.

Dean of Argyll and The Isles

The Very Rev Andrew Swift was appointed in October 2012 as the twentieth Dean of Argyll and The Isles.

Andrew was born in Aberdeen in 1968, then grew up in Dunblane, attending Dunblane High School. He was the son of a French lecturer at the University of Aberdeen. He was baptised aged a few weeks in St Joseph's Catholic Church on the Great Northern Road in Aberdeen.

Andrew says, "I grew up as a post-Vatican-2-catholic in Dunblane, so no Latin and not too much fancy chain work with the thurible, but definitely in full communion with the See of Rome and a worldwide church. Dunblane was and is an unusual place in that Roman Catholics and Presbyterians all went to one school and the Episcopalians went to another. It was, and is, a different flavour of religious segregation. I don't think I really valued the sense of wider communion: I belonged to that local community, and other than going to Murrayfield to see Pope John-Paul II that was about it. They put 'R.C.' on my Royal Air Force identity papers. It didn't matter very much, I felt."

At 18 he became an engineering officer in the RAF, sponsored to study engineering at Edinburgh university and serve in the vacations. On graduating he changed track and became a research scientist for the Admiralty, based at Rosyth, specialising in the design and build of steel and composite ships. The test facilities there blew up models and first-of-class naval ships, then modelled their behaviour on computers to refine the design process.

Andrew moved to industry (the YARD consultancy in Glasgow) and was involved in naval business development worldwide, specialising in noise, shock and advanced materials. During this time, Andrew re-engaged with church. He says, "Moving on ten years or so, and I returned from my lapsed Catholicism into a Scottish Episcopal church (SEC) on the

south side of Glasgow. I had married Mary, an Episcopalian, our (then) two children had been baptised in the SEC, one in Stranraer, one in Clarkston where we lived. When the 'itch' about God appeared and I needed to do something about it, the SEC, in the form of St Aidan's Clarkston, was there.

"But this was something different. This was those strange children who had been sent to a different school, this was a church where the priests were sometimes married and were sometimes even women. This was NOT in communion, literally, with my roots and where I had come from. When Bishop Idris Jones received me as an Anglican in May 2000, in St Aidan's Clarkston, I had an overwhelming sense that this was a journey into somewhere new. One week after being received as an Anglican, my family and I moved to the south west of England, for my work."

Andrew then became one of the design managers for the Type 45 (Daring Class) Destroyers, looking after specialist design areas. These clean-lined modern ships have been built on the Clyde and almost all in service now, and are often seen on trials in the Clyde Approaches. He then moved on to be the whole ship design authority for the Queen Elizabeth Class aircraft carriers, responsible for specialised aspects of the design (shock, noise, stealth, material, environment, safety etc.). These massive vessels are being built on the Clyde, in Portsmouth and in Barrow and are being assembled in Rosyth at the moment.

After 2 years of setting up the design systems for the aircraft carriers, in 2005, Andrew went to theological college in Oxford to become an Anglican priest!

Andrew commented, "During my ten years in England I was transformed from a designer and manager of the build of warships into an Anglican priest. The tally goes: one class of destroyers, one class

of aircraft carriers, one training period at an Oxford college, one curacy in an urban setting, a third child. All this took place in the context of worshipping in, learning to lead in, but most of all belonging to the Anglican Church."

The Church of England offered another perspective on a national yet international church. Each parish in England has a startling degree of autonomy, with each incumbent able to conduct worship and business as they wish, within legal boundaries. The still functional system of patronage keeps a wide range of genres of church and worship active and functioning. From high Anglo-Catholic charges to evangelical parishes where the vicar is called 'Pastor' and even a clerical collar is never seen, the church maintains a great breadth in 'churchmanship.'

Andrew reflects, "As a Church of England priest in Gloucester I had a tendency to wear the kilt and draw elements of my homeland into church life and worship, but I never planned a return to north of the border. I rather anticipated that I would serve my time looking after increasing numbers of small English parish churches. In late 2009, however, things changed. The sudden death of my father-in-law made us take stock, and as my curacy was drawing to a close, the possibility of ministry back close to family began to dawn upon us. After all, the Scottish Episcopal Church is in communion with the Church of England."

In 2010 Andrew was licensed as the priest in charge of the Cowal and Bute Linked Charges in the Diocese of Argyll and The Isles.

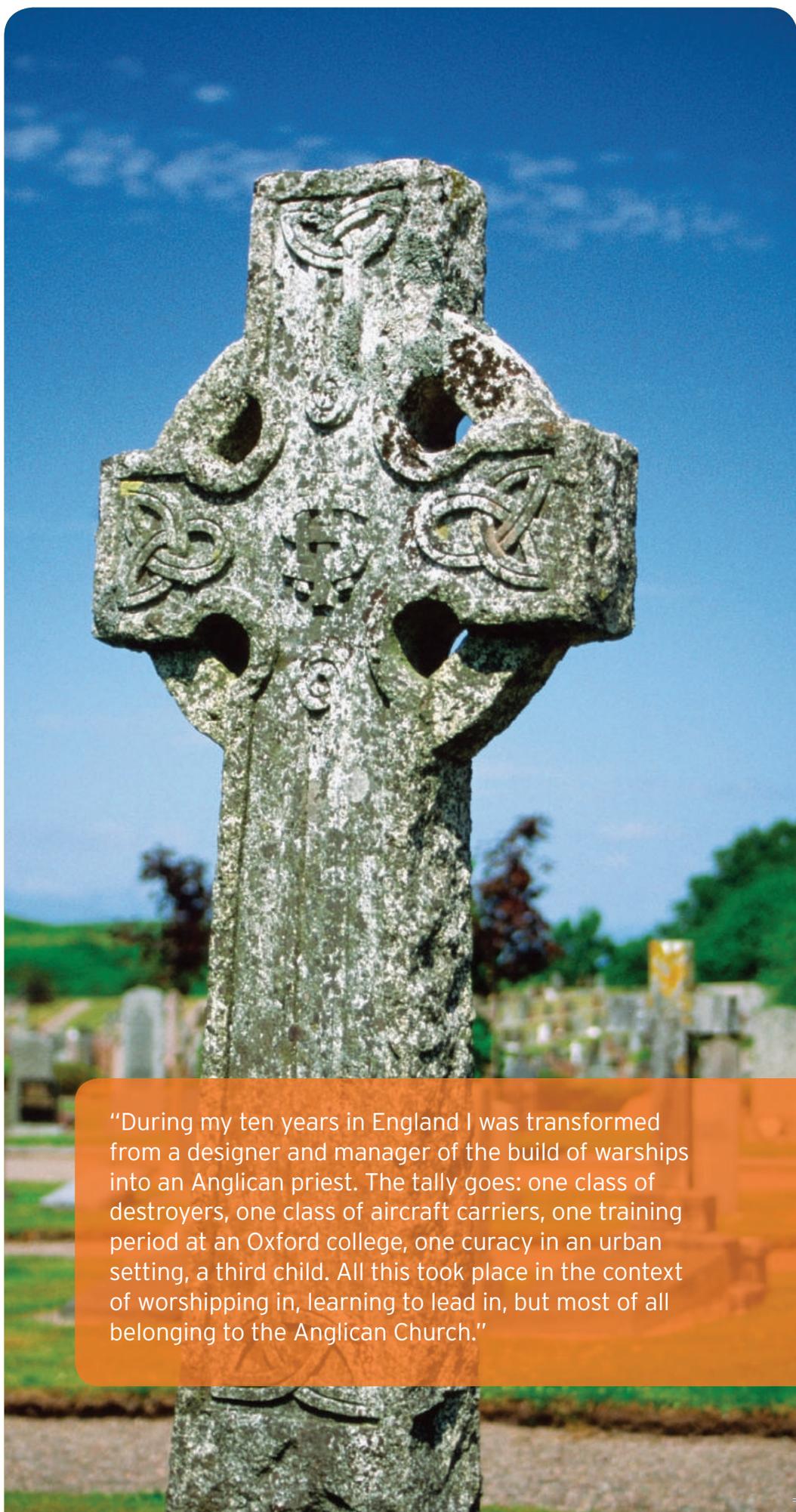
Andrew remembers, "We had no bishop at that time, the dean had just fallen ill, the state of the church buildings, especially in Dunoon, were not good. There was also something of a crisis with the finances of the charges, although that felt pretty familiar from ordained and lay church

leadership down south. There is never enough money. Thankfully, there were faithful, motivated, positive people in those charges, people who were willing to commit to making the Scottish Episcopal Church of our piece of Argyll into something new."

Nearly three years into this ministry and the charges of Cowal and Bute are gently growing in numbers, their finances have greatly improved and they have started to reduce the provincial 'grant for ministry' support required. Grant applications for repairs to both church buildings have been successful and repairs are starting to address many years in the harsh, damp Argyll climate.

Andrew reflects, "The congregations have been wonderful. It has taken a great deal of hard work to build our church communities and to start to address the many issues that face us, but the vestries and congregations of St Paul's Rothesay and Holy Trinity Dunoon have cheerfully and willingly embraced these challenges. We gather for regular worship and study, and also social events, fundraising events, cleaning the church events, packing bags in the local supermarket events. These groups of Christians in these places are active, committed, and in communion with each other in so many ways."

The Bishop of Argyll & The Isles, the Rt Rev Kevin Pearson, appointed Andrew dean in late 2012. The role of the dean of a diocese in the Scottish Episcopal Church is both administrative and pastoral with duties including oversight of church buildings and inspection of church records. The role also supports the bishop and charges in mission and ministry planning. The office of dean had been vacant following the retirement of The Very Rev Norman MacCallum. Andrew commented, "It is a great honour and privilege to be asked to serve the Diocese and the wider Scottish Episcopal Church as the Dean of Argyll and The Isles. I am enjoying working more closely with Bishop Kevin and the diocesan staff, and doing what I can to help the many and varied communities within our beautiful but widely dispersed Diocese."



"During my ten years in England I was transformed from a designer and manager of the build of warships into an Anglican priest. The tally goes: one class of destroyers, one class of aircraft carriers, one training period at an Oxford college, one curacy in an urban setting, a third child. All this took place in the context of worshipping in, learning to lead in, but most of all belonging to the Anglican Church."

In Communion in Finland

The Rev Dr Mika K T Pajunen is the Theological Advisor to the Archbishop of the The Evangelical Lutheran Church of Finland

The Porvoo Communion of Churches may seem a distant gathering of ecumenical theologians to many, if known at all. However, to some it's an integral part of their everyday life. This is especially true to those Anglican and Lutheran parishes that live in the geographic area associated with the other tradition. My experience stems from such a context.

The first years of the Anglican Chaplaincy of St Nicholas, Helsinki

The Anglican Chaplaincy of St Nicholas, Helsinki owes its birth to the Russian Revolution when the St Petersburg Chaplaincy fled to the West and some of its members settled in Helsinki, allegedly for having run out of money to continue any further. The identity of the church was thus from the beginning that of refugees and migrants who joined them coming to Finland through commerce, love or diplomatic service.

The Second World War offered a particular challenge for the Chaplaincy and the ordinary life resumed only in 1948, when the Chaplain returned to Helsinki after the war. During the Cold War, the Chaplaincy served also Moscow, where the Chaplain visited four times a year, and Ulan Bator in Mongolia, where he visited once a year. The Chaplaincy functioned thus also as a diplomatic post of the Church of England, offering the Finnish public occasional English propaganda and education. The identity of this co-operation was clearly that of a handmaiden of the national church.

Despite the strong national presence, the Chaplaincy was always more than a mere British club for the expatriate community. Besides the British, there were always people from all around the Anglophone world. The Chaplaincy also formed strong links with the Finnish-Swedish society; partly because many of its members found Swedish much easier to learn than Finnish, partly because some of them integrated well in the Finnish-Swedish high society.

In summary, the early co-operation was always cordial; sometimes closer, sometimes more distant. This was based on clearly defined boundaries between the churches. There was the ecumenical agreement between the churches establishing economical intercommunion from the 1930s onwards; though often far more important were the warm personal relations between the clergy and lay-leaders of the church.

From early on, the Anglican Chaplaincy sought to serve the whole English-language community in Helsinki. This was recognized in practice by the Finnish Church that offered, for instance, the Helsinki Cathedral Chapel, free of charge, for its use.

The first challenge to this cordial co-operation came at the beginning of the 1970s when another English-language congregation was formed in Helsinki by the local Lutheran Church and the Lutheran Church in America without any consultation with the Anglicans. This resulted eventually in two different congregations with sometimes tense relations and markedly different agenda especially after the International Evangelical Church began to stress its interdenominational identity at the expense of its Lutheran heritage.

The Communion that changed our life

The end of the Cold War and joining the EU brought great changes in the Finnish society. The influx of migrants and multiculturalism changed the former cultural uniformity. In the church life, the signing of Porvoo Agreement opened new possibilities for the Anglican-Lutheran co-operation. This chance was grasped enthusiastically by the energetic new Chaplain, the Revd Rupert Moreton in Helsinki 1998-2012, who took as his task as implementing Porvoo in practice as far as he could.

The Porvoo era brought first common members, but what about the common

congregations? The implementation began with the Helsinki Cathedral welcoming the Anglican Chaplaincy to their own network of congregations. This was more of a symbolic gesture than formal agreement, yet much appreciated. Furthermore, the Chaplaincy began to co-operate with the Finnish Lutheran parishes in most of the bigger cities outside Helsinki resulting with English-language migrant congregations served jointly by the Anglicans and Lutherans.

At the same time, the Chaplaincy in Helsinki called Lutheran clergy to serve in the Chaplaincy with the Permission to Officiate. The first Lutheran Assistant Chaplain was welcomed in 2001, when I was ordained to serve the Chaplaincy. This was, as far as we know, the first time a Lutheran Bishop had ordained a Lutheran to serve in an Anglican Church. More followed and I was succeeded by the Revd Tuomas Mäkipää first as an Assistant Chaplain and later as the first Finnish Lutheran to become an Anglican Chaplain in the Diocese in Europe. In some sense, the Chaplaincy had gone native, though still fully retaining its Anglican identity and ethos.

The identity of the Porvoo based co-operation was, and still is, clearly both Lutheran and Anglican. However, the questions of identity became all the more important with the evolving work expanding beyond the traditional denominational settings with the migrants coming from all-over the ecclesial landscape. For the Chaplaincy, this meant dealing with cultural and denominational perceptions and prejudices. In these discussions, the Chaplaincy sought to give a voice to those without and to build structures of inclusion making migrants able to participate not only in the life, but also the decision making of the local church.

The best example of this came with the arrival of Sudanese refugee Anglicans worshipping in Arabic and forming their own White Nile Congregation in the emerging



Helsinki, Finland

Anglican Church in Finland. This congregation is indeed Anglican, but definitely not English nor even Anglophone, but worships in Arabic using the Sudanese Anglican liturgy led by Fr Amos Manga, a refugee himself.

Perhaps the most innovative model of the Anglican-Lutheran co-operation came to being in Tampere, where the local Lutheran Parish Union and the Anglican Church in Finland established their co-operation in the form of The International Congregation of Christ the King, Tampere. This little congregation is both an Anglican congregation and a Lutheran work form. The congregation has mutually accepted clergy and common work. They offer ecumenically open and denominationally solid worship welcoming all.

The Porvoo Communion is a communion of 13 churches which are mostly in Northern Europe. It was inaugurated as an agreement between the Anglican Churches of the British Isles and a number of Lutheran Churches. More recently, the Spanish Reformed Episcopal Church and the Lusitanian Catholic Apostolic Evangelical Church of Portugal also became signatories.

For the churches this ministry extends beyond “Anglican sweat and Lutheran money” bringing the two churches in the closest possible co-operation in mission and service. Hence the slogan advocated by Fr Rupert: ‘Porvoo – a Tool for Mission!’ Both churches are enabled to what they know the best: one has the local knowledge and resources; the other has the knowhow of the work among immigrants in English-language.

Nonetheless, this is far from easy and we have had our twists and turns on the way. Even if our Churches are committed to common mission and service in one communion, there are marked differences

in the church structures and culture. For instance, does the dual episcopal oversight really work?

I can say from my own experience that it usually does and the problems are often theoretical and can be solved, if there is good will on both sides. However, it is realistic to admit that the questions affecting our global Communion can create tensions on the local level. What we have learned from all of this is that we need to commit ourselves to work together in order to stay together. The Communion should not be taken for granted but nurtured in order to prosper. Common mission requires common life and work to carry on. The gifts are given for use with our neighbour.

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Thanksgiving turkey and octopus curry: embracing diversity of all kinds

The Rev Rob Warren

This year, in my small church in the Auvergne region of France (the hilly middle bit west of Lyon), we celebrated American Thanksgiving in late November. We hosted a community meal at the local English-language school following our Sunday Service. My parishioners are mostly American expatriates from South Carolina - far from home - working for the Michelin tyre company. The cardinal feast of the American year is Thanksgiving dinner. Whole turkeys are quite difficult to find in France so they must be located and ordered ahead of time. The gravy must be proper Anglo-Saxon gravy with flour swizzled about in the turkey drippings over the hob. The canonical feast would be incomplete if it did not include a green bean casserole prepared with cans of Campbell's Cream of Mushroom Soup brought back in anticipation of Thanksgiving in suitcases at the end of the summer holidays. Did I mention pumpkin pie? Pumpkin pie.

I'm now only a couple of years away from my thirtieth anniversary of ordination. One of my personal reflections at

Thanksgiving this year has had something to do with the long and winding path which ordained Christian ministry has taken me over the decades. Having been spared any substantial ecclesiastical preferment by the Almighty, in these many years, I have been rector of a succession of quite small churches in three ecclesiastical Provinces - Canada first and then Scotland and now the Convocation of Episcopal Churches which is a part of Province II in the Episcopal Church in America.

A much younger me - might have predicted that the life of an Anglican or Episcopal clergyman would be a flat and unremittingly boring diet. Quite the opposite, in fact: Under various guises and in sundry situations, it has been a gifting of the world to somebody born on the western edge of Canada and who might well have remained in situ for the duration of his natural life. This should come as no surprise. The Church has always been one of the original great international organisations and one where one need not only experience the world as a tourist

or a visitor but where one can, in fact, belong to that world.

At a pizza dinner in my Anglican rectory in Chibougamau in northern Quebec a youth group of young Cree people undertook the project of translating contemporary English praise choruses into intelligible local Cree for use on Sunday morning. In our Montreal parish the addition of a number of West and Central African and South American parishioners necessitated the redaction of a liturgy booklet with three columns in English, French and Spanish. A community meal there might include southern fried chicken provided by the family of a visiting scholar from the American south alongside a pot of fiery spiced octopus curry made by a Seychellois family. At one of our meals, a young Anglophone teenager mentioned to me that, during the week at his fairly exclusive English language academy, he found himself planted in an orderly row with those of his own language and culture. Sunday morning at church, on the other hand, was the place where he met the world.

Another feast comes to mind: It was Fathers' Day in 1990 in a plywood shack at a camp on the outskirts of Chibougamau. A cooked bear's head graced the centre of the table and the fathers of the small Cree encampment were gathered around it. Bally Husky, the oldest man present, was asked to say the blessing which he did at enormous length in Cree - the only language he spoke.

These are some of the voices of the Anglican Communion and of the Universal Church. They need to be recognised as a part of our fellowship and remembered in the context of the Mass in the prayers of God's people. The partnerships which exist between our various dioceses and (from our vantage point) more far-flung regions of the Church should not merely be nourished from the Synod office but by our congregations, our choirs and our Sunday Schools - connecting with those of similar age and interest who live in places we may never visit and who speak a language we may not have the privilege and opportunity to learn. Both adults and children at St Mungo's West Linton embraced the formal partnership between the Diocese of Edinburgh and the Diocese of Cape Coast by instituting their own link with the parish of SS Peter and Paul in Saltpond - with a particular emphasis on its Sunday School. Visits have occurred in both directions and the names of many of the key parishioners in that congregation ring a bell with our members in Scotland. They are a known quantity.

Perhaps most importantly - lest this small essay turn into one which simply lauds travel and mobility - the presence of the multiple within our own cities, towns

The Church has always been one of the original great international organisations and one where one need not only experience the world as a tourist or a visitor but where one can, in fact, belong to that world.

and villages is something which can be discovered in our particular geographical communities and feted in our congregations. It is a natural inclination of clubs and associations to rejoice in consensus and to provide a haven for the like-minded. Such a concentration of agreed opinion and approach may even make good strategic sense. Many of our "gathered congregations" in larger cities find their outreach to be sharper when there is such homogeneity. It may not, however, satisfy our holy curiosity about God's presence in that part of the world which is not us and not ours. Concerts and community meals in Penicuik were the most likely occasions when neighbours, local worthies and visiting family members - a great host of outsiders - would be in attendance. These were oftentimes our most focussed attempt at creating a bridge between the regular worshipping congregation and the larger constituency of St James'.

It was pretty much the standard fare of every missionary who ever visited one of the churches of my youth or who came to speak to us at seminary in Montreal that one didn't need to leave home to engage in outreach to or acquire experience of the "other". Here in Clermont-Ferrand, Christ Church is the only English language

congregation between Lyon and the Aquitaine. We are the only show in the Auvergne. As such, we bring into one service, Episcopalians, Roman Catholics, Southern Baptists, Methodists and Lutherans. Difference is thrust upon us by the nature of our particular gathering of people. We pick our way through our collective dissimilarity to discover the common path which allows us to minister pastorally to each other and prophetically to the world beyond.

The spirit of God is abroad in the world. This is a theological and not a geographical statement.

Our own places of work and residence - the civic communities within which our congregations are set - contain the same breadth of human experience and need as we might encounter by moving abroad. The resistance we might feel to packing up and leaving our particular corner of the world and the resistance we feel in engaging in spiritual or evangelical discourse with those who look at things differently is one and the same. Were we to conquer the second - we might, in fact, not need to physically "up sticks" and leave behind us our familiar environs.

The Rev Rob Warren is a former priest in the SEC and now works as a priest in France.

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YEARS



Bringing a baby to communion

Dr Elizabeth Anderson

My son was two weeks old when I first brought him to church. My husband carried him into the building in his infant carseat. He was small and crumpled and slept for most of the service. When he wasn't sleeping, he nursed and then slept again. I wished I'd brought a cushion; sitting on a pew for over an hour was a bit much two weeks post partum. But despite the hard pew, it was a joyful morning. Bringing my son to church was one of the myriad actions and experiences that were shaping me into a mother and one that was particularly special to me. When the time came for communion, I carried him close as I went forward to receive the Eucharist. Blessing on blessing.

When preparing for Owen's baptism, I reflected on what it was like to be in church with a five month old baby. I had been surprised (overwhelmed, really) at the sheer physicality of motherhood, from labour to breastfeeding to nappy changes to endless walks in the park trying to get a grumpy baby to sleep, pushing the pram uphill, pulling it up stairs. And more stairs. And more stairs. The dominance of the physical, material, sensual world held true in church as well. I looked more, listened more. The fatigue caused by wakeful nights enables a kind of living in the moment. Without the energy or brainpower to think and analyse,

I found myself experiencing church in a new way. With my pre-verbal baby, I listened to sound more than sense. I watched him watching. He liked the music. Even at four weeks, his enthusiasm for the jazz of Easter day was clear. He liked the windows, the colours. He loved the people, bestowing smiles and gurgles all around. Bringing Owen with me to communion was particularly special. Holding him snuggled to my chest, or balanced on my hip as he grew bigger, I became used to holding out one hand to receive the bread instead of two. I felt I was bringing more of myself with me to the altar, and was more open to receive what was waiting for me there. In St Mary's Cathedral, Glasgow there is a mural of the Annunciation about the high altar. As I walk towards the Eucharist, I see Mary. I love Gwennyth Leech's painting. This is no calm and pious girl, but a woman in shock, her hand on her heart, twisting away from the angel with her body but looking back at him, taking it in. Mary can be a difficult figure for women. She has been held up as the ideal, the perfect one, whom we should all emulate but never can because she was without sin and, by the way, was the perfect mother. This is a Mary we would be better off without. But I need Mary. I need this woman who didn't know what she was in for, who was shocked and perhaps knew the fears, insecurities, and

loss as well as the joys of motherhood. Who pondered all these things in heart, perhaps because she didn't have a clue as to what was going on, but managed to share her baby from the beginning, knowing that he belonged to the whole world, as well as to her. Every week I watch her, and I hope and pray for a small piece of her strength.

Owen's baptism was a joyful day. Since then I have been watching and waiting when we go forward for communion, wondering when he will want to receive the Eucharist himself. He looks all around. He is intrigued by the shiny chalice, but doesn't reach for it. I don't know what he makes of it all, what he understands. He can't tell me yet. But I know that I am grateful to him for being with me, for helping me see the connectedness at the heart of the Eucharist, a kind of wordless belonging. And I am profoundly grateful to have the gift of church to give to him. A place he belongs, a place of joy and hope.

I confess that I am daunted by the prospect of teaching my son about religion. As with so many aspects of parenting, I'm baffled and bemused more than confident. In my confusion, I return to the experience of worship, and especially the Eucharist, hoping that in this communion, he will see

“Owen’s baptism was a joyful day. Since then I have been watching and waiting when we go forward for communion, wondering when he will want to receive the Eucharist himself ... I am grateful to him for being with me, for helping me see the connectedness at the heart of the Eucharist, a kind of wordless belonging. And I am profoundly grateful to have the gift of church to give to him. A place he belongs, a place of joy and hope”

some of the wonder, joy and love that I see. I know that he may not understand it. But then, neither do I; it is a mystery. Jesus doesn’t ask for our understanding (though like Mary, we may ponder these things in our hearts) he asks us to come and be with him.

Taking a baby to church was relatively easy for me. Getting out of the house was (and is) always a challenge and we were (are) rarely on time, but Owen wasn’t much of a crier and was usually easily soothed by nursing. Taking a toddler to church is an entirely different matter. Owen spends most of the service with his dad playing with the toys in the baby room. The rest of the time he is busy exploring the church, admiring the images in the glass doors, attempting to open the door and fall down the stairs into the hall and (his new favourite activity) attempting to escape the building altogether for the joy of running around the gravel beds dotted on the periphery of the Cathedral. When the time for communion comes around, it can take some persuasion to convince him that taking a walk up the aisle with Mummy is as compelling as gravel. But he still does come with me and when I scoop him up in arms and open my hand for the bread, he looks interested. Last week I offered him my wafer, but he firmly pushed it towards my mouth. I know that one of his favourite things do with food

he doesn’t want is give it to me. Oh well, it’s better than throwing it on the floor or squishing it into his hair. When he is ready, I hope he will know the joy of receiving the Eucharist himself. For now, I rejoice in the words of blessing given to him with tenderness and hope that he will always know that he belongs in this place.

I had a Sunday in church without him recently. It was good to relax into the service knowing that I wouldn’t have to take a break to duck in and out of the building, run

around the gravel beds or persuade Owen not to lick the lead when I lifted him to look at the stained glass windows, but going forward to receive the Eucharist by myself felt somewhat hollow, less grounded, a little bit lonesome. The Eucharist reaches us in such different ways at different times and places. For me, for now, with Owen, it is about an open hand, and hope.

Dr Elizabeth Anderson grew up in the US-based Episcopal Church and is now a member of the Scottish Episcopal Church.

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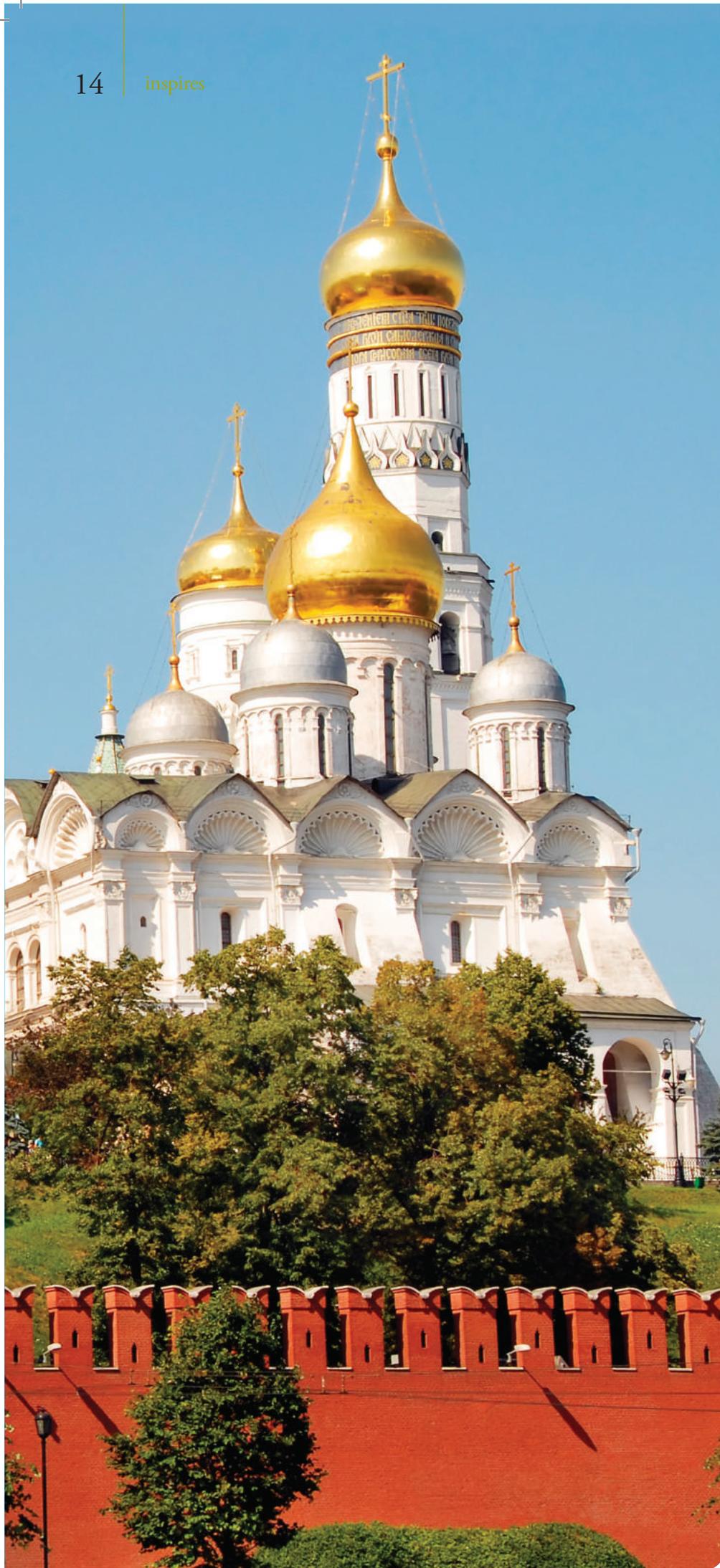
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Russian Music

Christine McIntosh

Christine McIntosh is a member of Holy Trinity Dunoon. In this article she reflects on sharing spirituality with Christians that Scottish Episcopalians are not in communion with.

It all began with a letter. Not even a personal letter, but one from an unknown vicar in England looking for host churches for a Russian choir who had sung in his church. As I am married to the organist and have always regarded myself as a church musician, I was handed the letter – “any interest in doing this?” And as someone with a regrettable tendency to say “yes” – to requests for copy, for instance – I took it on. So began a love affair with Russian music and a fascination with this culture of which I knew little.

Yes, I have asked myself what it is that I love. I think back to my Presbyterian childhood, when I first thrilled to the sound of – as I now know – Anglican choirboys singing what I thought of as their own special music. I now know that it was the sound of the great Renaissance musicians that was inspiring me – the very composers whose music enticed me to the churches where it was sung, to the Cathedral of the Isles where, forty years ago in the week when I am writing this, I realised that I was no longer a mere musician but was being drawn into something I didn’t yet understand.

And what has this to do with the music of the Russian Orthodox church? Everything and nothing. It couldn’t be more different, this forthright, declamatory sound, from the Byrd and Palestrina that paved God’s highway into my soul and brought me to faith. Before the first performance of “our” Russian choir in Holy Trinity, Dunoon – a small but acoustically lively space – I had heard recordings of Rachmaninov’s Vespers, but the effect in a sense is often lessened by the listener with the

“I had learned so much to inform my instinctive reaction to the music I loved. It seemed to me that Russians, a serious people in many ways, have a serious approach to their faith - how else could it have survived in this place, this history of invasion and suppression?”

volume control. This first piece, on a dark, wet night in December, hit everyone present with a wall of sound. It was the talk of the town and has brought packed audiences back to hear it again over the past 10 years. But was it just ... volume?

As far as I am concerned, Russian Orthodox music brings a sense of space, of mystery, of timelessness. Something coming to us down a long tunnel in time from the very roots of an ancient faith in a strange culture, emerging in our era in full-bodied glory. You may feel, with me, that you could use that description of what we call God. There are quiet passages, soaring solo lines above a deep bass, that are intensely mystical; a yearning tenor two octaves above the accompanying lines can bring me to a point of attentiveness so keen as to be unsustainable before the robust declamatory passage of an ancient chant returns.

Since the first meeting with the choir whose name, Voskresenije, means “Resurrection”, I have done some digging to understand a little of what was happening. Learning how to pronounce their name, I began to hear how often resurrection was mentioned in the music. Finding out how the singers are trained to produce their voices explained the enormous, characteristic sound. And reading about the development of Russian church music from its early 12th century written beginnings went some way to strengthen my sense that this was a time tunnel whose origins were rooted in a different place from anything I had known.

This was where I was when I fulfilled a long-held dream and visited Russia. Visual images supplemented those auditory impressions; I heard the music I loved in the place it belonged. Days spent on the river system that links the more European splendours of St Petersburg with the clearly Russian Moscow

took us through the vastness of Russian Karelia, where vast golden woods covered miles and miles of flat land with only sparse pockets of habitation. We would look out in the darkness of the night and see that we had entered a huge lake, and arrive in the morning at an island where ancient wooden churches – made without the use of a single nail – rose in the candle-shaped profusion of onion domes that now seemed the essence of Russia and tiny chapels sounded gentle tinkling steeple bells as we walked through the autumn grass beside golden reeds. It was on Kizhi Island that I first learned about the hierarchy of an iconostasis, where local saints appear below the feast days and the hosts of heaven soar to the ceiling. I was struck that first day, and more forcibly with every church I subsequently entered, by the idea that as well as a window these screens were also a barrier. I never saw what lay beyond, because every iconostasis we encountered was completely solid. How did I feel about it, when I learned that lay women were unlikely ever to see the Holy of Holies, let alone enter it? That baby boys were taken into the sanctuary when they were first brought to church, girls only to the door? Did I feel repelled?

Well, no. I didn't. The sense of all that I had felt through the music was present here also. This was another way of looking at church, a mysterious symbolism that had as little to do with everyday normality as the depiction of a face in an icon has to do with realism. What I felt primarily was a primitive awe in the face of an ancient tradition that had survived the European ambitions of tsars such as Peter the Great and the invasions of Tartars; a tradition that concedes nothing to modernism or child-friendly eagerness. As Philip Larkin has it, a

serious house on serious earth it is – and the group of people we were with grew serious as we felt its effect.

As we moved towards Moscow and the Golden Ring cities, we visited more churches, fortified monasteries, the huge Cathedral of the Assumption in the Moscow Kremlin – a massive building whose walls and pillars are entirely covered in iconography. We had the strange experience of being inside a brand new cathedral in Yaroslavl, whose construction had begun in 2005 and had taken only 5 years to complete after the destruction by the Soviets of its predecessor. Inside, it was beautiful but sparsely decorated, but people were giving gifts of their precious ancient icons to add to its walls and screen to lie under the bright gleam of its gold domes. It was there that I noticed our guide – a bright, clever, modern Russian local woman – slip away from the group to light a candle and pray in a quiet corner.

I had learned so much to inform my instinctive reaction to the music I loved. It seemed to me that Russians, a serious people in many ways, have a serious approach to their faith - how else could it have survived in this place, this history of invasion and suppression? Heaven is a serious and mysterious idea, not to be regarded lightly. The few monks I saw were at once ordinary and distant - tousled hair, nondescript clothing under dark tops, businesslike in devotion, courting no attention, men with whom we had only our humanity in common. Are there any happy clappy congregations in the Orthodox Church? I don't know.

But space, mystery, timelessness? Oh yes.

The Scottish Episcopal Church, seen through Nigerian Eyes

The Rev Chukwuemeka Christian Iwuagwu is the curate at St Mary's Cathedral, Glasgow

“Church of Nigeria (Anglican Communion)”

Those are the very first words you would see on every sign post at every Anglican premises in Nigeria.

I listened as members of the Anglican Youth Fellowship of my local St Cyprians Anglican Church in the Diocese of Owerri, discussed Anglicanism and what it meant to them. Victor, who became a youth leader many years after me said, rather boastfully - “Church of Nigeria Anglican communion is the symbol of oneness and Christianity for all Nigerians. The Anglican Church is the state church,” he added, “and all these other churches are just under us.” The others applauded him with a cheer and nodding of heads in approval.

As the conversation continued, Chigo, who was sitting next to Victor, emphasised that the church of Nigeria draws its origin from the Church of England and that the Archbishop of Canterbury was our own pope. He described how he would go on pilgrimage to Canterbury, should he end up in England in the future. “The first place I would go to is Canterbury Cathedral to see the Archbishop himself,” he said, “after that, I’d go to Stamford Bridge and watch a Chelsea game”. The others laughed with so much pride and a huge sense of satisfaction that they belonged to an organisation that is much

bigger than our local St Cyprians and indeed the Church of Nigeria, Anglican Communion.

Being what most Nigerian Anglicans would call a “Born Anglican”, that is someone born, baptised, and confirmed in the Anglican communion creates for me a sense of belonging and satisfaction each time I find myself in any Anglican church premises anywhere in the world.

So when I arrived in England over eight years ago, it wasn’t difficult to find a local Anglican congregation to join, especially as my oldest brother was already an associate priest in a team ministry.

I initially found the liturgy a little different. It was difficult at first to realise that our worldwide Anglican communion was different in some places, and that some of the practices we were told were universal weren’t. The first time I saw a lay person enter the altar or “high altar” as it’s called in some places, I thought that God would be so angry that He would strike that lay person dead. Would you blame me? I didn’t know any better. And as if that was not bad enough, the vicar at the church was a woman. “You have to be kidding me” I said to my brother as we arrived at his parish church in Welwyn for the parish Eucharist. He looked at me, with a smile suggesting he felt sorry for me at the level of my ignorance. As soon as we got home after that service, I phoned

my Anglican friends back in Nigeria. They had to be told! The Anglican Church is NOT as we were thought one and the same thing everywhere in the world. There are similarities, but we are uniquely diverse in our worship, liturgy, practices and culture.

When I got to Scotland a couple of years later, I went to an evangelical church for over six months. I knew before my arrival that the Church of Scotland wasn’t Anglican, and it was difficult to find an Anglican Church. It was very hard to accept that there was a cathedral in the city, but it wasn’t the Anglican cathedral. The majority of the friends I made at the evangelical church I went to were Anglicans who were suffering the same dilemma as myself. Some of them after a while gave up any hope of finding a “proper Anglican Church”, and turned to their local Church of Scotland. Soon afterwards, some of us met the Anglican chaplain at the university we were studying at and joined his congregation. It wasn’t anything we were used to, but we felt a lot more comfortable in a congregation where we were told the priest is an Anglican.

Gradually, some of us found an Episcopal Church in the city of Glasgow, which we tried and loved, however, they didn’t sing hymns, and again lay people were going in and out of the altar. More so, the clergy didn’t wear the robes that we thought at the time defined

the Anglican priest - the cassock, surplice and stole we were used to, which most of us adored and still adore.

By a stroke of luck, I discovered the Episcopal Cathedral and attended an evensong. There was a choir, there was procession, and there was a “proper” priest in the “correct” outfit - cassock, surplice and preaching scarf. The psalm was chanted and there were first and second readings, read from the traditional eagle lectern, by as expected a lay person. And thank God, people were not entering the very high altar. The cross bearer was wearing the “right” robe and bowed in front of the altar as expected. Finally I had discovered a “real” Anglican church in Scotland.

At the end of the service, I didn't wait to greet the clergy at the western (exit) door; I ran out and started phoning around. “I have found an Anglican church,” I said to the first fellow Nigerian Anglican I spoke to that evening, “It is near the African shop in Great Western Road, Glasgow.”

“I know that church”, was the response I got and he continued, “it is called something different not Anglican.” “Episcopal?” I asked. “Yes, that's what they call it,” and in a disappointed tone, he muttered “so I wasn't sure if it a real Anglican church”.

I described the service and my experience of the choral evensong to him and we concluded that finally, we had found a proper Anglican church. It wasn't long before we told every Nigerian Anglican we could find.

Over these years, my views of Anglicanism have changed from what it used to be. Some of those my friends and I no longer think of

the Anglican Church as one church that is and must remain the same in terms of liturgy, worship style and practices. Instead we now think that the Anglican Communion is a “communion” of people who have inherited a very rich similar but yet diverse tradition of encouraging that propagation of apostolic truth and fostering through Episcopal guidance the recognition and celebration of the differences in those traditions and cultures whilst still holding on to the very core principles of openness, learning, respect and leadership which is very peculiar to every Anglican Church in every diocese in every province in the world.

As in the church of Nigeria, the vestry or the Parish Church Council led by the priest in charge looks after a local congregation, reporting to the bishop and the diocesan synod. The roles and responsibilities are the same in every Anglican community in the world.

So yes, the worship patterns may be different, but the leadership structure and core values are the same. And every “true” Anglican (or shall I say Episcopalian?) will always and immediately recognise those values anywhere in the world and the rest is only the dressing on the cake.



“...we now think that the Anglican Communion is a “communion” of people who have inherited a very rich similar but yet diverse tradition of encouraging that propagation of apostolic truth and fostering through Episcopal guidance the recognition and celebration of the differences in those traditions and cultures whilst still holding on to the very core principles of openness, learning, respect and leadership...”

Celebrating common links across the Communion

The Very Rev Jeremy Auld, Provost of St Paul's Cathedral, Dundee

“How’s about coming to visit Iowa? And maybe offering something for us whilst you’re there?”

Alan Scarfe, the English born and bred Bishop of Iowa and I were sitting in the St Paul's Rectory sitting room in Dundee about two years ago. It was the first time I had met him and he was over partly to visit his own father who was ill but also for the retirement of John Mantle as Bishop of Brechin. The Episcopal Diocese of Iowa covering the state of the same name in the US Midwest (famous for producing corn and Bill Bryson) has been twinned with the Diocese of Brechin since 1977 making it the longest surviving diocesan 'marriage' in the Scottish Episcopal Church (SEC). (Since 1979, both Brechin and Iowa have also been twinned with the Diocese of Swaziland in southern Africa, the first diocese in Africa to have a woman bishop – Bishop Elinah was consecrated in October 2012 to great rejoicing).

And so it was that Christine, our two boys and I travelled to Iowa in July last year via Chicago. From the moment we arrived, radical hospitality was truly the order of the day. For part of the time, we stayed with Bishop Alan and Donna in their beautiful home in a leafy suburb of Des Moines, state capital and the location of St Paul's Cathedral. The first surprise was that Alan and Donna live in their own home – there is no official episcopal residence. The Episcopal Church has made a very deliberate move away from providing clergy housing and has generally replaced the provision with a generous housing allowance. And bishops are no exception to that. Most of the clergy we spoke to liked the arrangement – they liked living in a house that was truly theirs and liked the sense of security that that gave them for their retirement. On the other hand, Bishop Alan explained that the policy causes big problems in places where property prices are high and where clergy often find that they simply cannot afford to live

in their own parish. Happily, Iowa is not in that category and the combination of Alan's warm sense of humour and deep spirituality and the sparky energy of his liturgical dancer, costume designer and milliner wife, in their traditional white timber colonial style house made for a highly entertaining and relaxed all-American experience. We also stayed for part of the trip in the beautiful university town of Iowa City where one of the highlights was the Jazz Mass at Trinity Episcopal Church, part of the Iowa annual jazz festival.

But we were always going to have to sing for our supper. Almost as soon as we arrived in the diocese, we were whisked off to the ivy clad campus of Grinnell College, a liberal arts college in the middle of the state to the annual diocesan summer ministries school. And even clergy partners do not escape; Christine delivered a 4 hour seminar to clergy and laity on safeguarding clergy from bullying! I provided over the weekend eight hours of seminars on liturgy and then provided them with a Scottish liturgy for the concluding Eucharist at which I also preached. The boys attended the diocesan youth choir camp based just off campus at the local Episcopal church. As well as fun and Christian education (hopefully not mutually exclusive), the youth camp also formed the choir for the ministries school worship each day but as I had brought most of the music with me, the boys had a bit of a head start. What really amazed me, though, about the whole 'Grinnell experience', was the incredible energy and organisation that goes into these events. Around 150 people (clergy and lay) from all over the diocese flocked to the summer school, many of them using up precious holiday entitlement to be there. There was an incredible range of seminars to choose from – you could choose to learn about the ministry of the lector (being an effective reader of scripture in church) or the story of the bible through medieval art or take an in-depth look at the book of Revelation to name

but three out of fourteen of the courses on offer. But what also amazed me was the sheer number of lay people who had taken seminary courses simply to be better informed about their faith. There was a life and vibrancy and a real sense that people take their faith very seriously indeed. It was a wonderfully energising thing to be part of.

For the rest of our stay, Christine, the boys and I travelled around the diocese with Alan, visiting churches and meeting clergy and people involved in interesting projects. In the native American mission at Sioux City in the north west of the diocese, it was the imaginative inter-mingling of native culture and Christian tradition that inspired us, in another parish it was the large area of waste land near the church that had been bought, cleared and transformed into a vast allotment for growing fresh vegetables for the church-run food bank for the homeless – sadly a growth industry just like here. In yet another, it was the imaginative and highly organised ministry programme for children resourced by full-time, dedicated co-ordinators. And in every place, the hospitality was overwhelming – whole congregations would come together and cook and prepare banquets for us – fabulous for the ego and disastrous for the waist-line! And in each gathering there was something recognisably Anglican. Often we began with worship which was often surprisingly traditional and gave an event a strong Episcopal flavour but even when we did not, there was something almost tangible about the atmosphere that was so Anglican in flavour that we were immediately at home. And everywhere we met inspired and inspirational people.

The grand diocesan centre in Des Moines has a full time job in resourcing parishes with good materials for children, teenagers and adults in their formation and ongoing faith development. At almost every church centre we visited, I was green with envy at the sheer number of resources both in terms of people and plant at the average Rector's fingertips.



“And in each gathering there was something recognisably Anglican. Often we began with worship which was often surprisingly traditional and gave an event a strong Episcopal flavour but even when we did not, there was something almost tangible about the atmosphere that was so Anglican in flavour that we were immediately at home. And everywhere we met inspired and inspirational people”

And yet, as in many parts of our own province, the Diocese of Iowa, has its problems too. It is faced in many parts with small, ageing and declining congregations worshipping in large buildings that they can no longer afford to maintain. The distances across the diocese make it difficult to cluster congregations in the way that we often do and so, difficult decisions have had to be made. Several churches have closed. Sometimes that has been done with great sadness at having to pull out of an area but in some places where there are already several Episcopal churches, it has been a strategic move before desperate measures are required. People there, as here, have sentimental attachments

to buildings, but they have found that ploughing resources into buildings with small, declining congregations does no more than delay the inevitable and waste precious resources. New people are simply not going to be attracted to small and elderly communities in decaying buildings where the fear and desperation can almost be smelt on the air. However, by abandoning fear and confronting the reality, the resources of people and money that are still left, are consolidated into fewer plants which in turn has led to signs of new life. They all knew deep down what it is they should be doing but many were too frightened to let go of what they had always known. But the letting go of

fear has led in many cases to growth in community, ministry and mission.

Links like this across the Anglican Communion are all about personal relationships that are built up through time spent together celebrating our common faith and shared tradition in our very different contexts. Out of that we hope comes the sharing of experience that brings new insights and ways of doing things. Our visit to Iowa had all of these things in bucket loads and we look forward to offering a group from Iowa some Scottish hospitality and experience this coming July.

Community + Communications = Communion

By Jan Butter, The Anglican Communion's Director for Communications

If this were a blank page there would be no way my thoughts and opinions could reach you. If this piece had not been published in your Provincial magazine you, a member of the Scottish Episcopal Church, would probably not have read it. If my email address were not at the bottom of this page, you could not respond to what I am about to share.

In actual fact, the words on this page and the magazine in your hands allow me to connect with you. They have built a bridge between us. If we ever have the pleasure of meeting in person, we will already have a connection. You will know a little something about me: my job, that I'm an Anglican, my opinions on communications and communion. If we have communicated via email, I'll know a little about you too.

My colleague Phil tells a wonderful story. Several years ago he had decided to make an impromptu visit to Tanzania from Kenya where he had been working. As he walked unannounced through the doors of a diocesan office, a man looked up from reading an article in Anglican World magazine that featured a photo of Phil!

One of the many things to be celebrated about the worldwide Anglican Church is that it has communion at its heart. At the heart of communion is connection and there can be no connection without communications.

Communion is important for many reasons, not least because Jesus himself prayed that his followers might be one "as we are one" and we know that between the persons of the Trinity there is co-operation, collaboration and communication.

My job, as Communications Director here at the Anglican Communion Office, is to support and encourage the church

to engage in communication that promotes communion. I thought this mandate was a fairly recent initiative - perhaps necessitated by increased globalisation and rapidly improving technology. In fact, I discovered that the desire to strengthen communion around the Anglican world via effective communications goes back to at least the 19th Century.

At the 1848 Lambeth Conference, the bishops wrote: 'It appears that the want has been much felt of some centre of communication among the Churches in England, Ireland, Scotland, America, India, the colonies, and elsewhere, through which ecclesiastical documents of importance might be mutually circulated, and in which copies of them might be retained for reference'.

They therefore recommended the creation of a Communications Department "supported by special contributions" based at the Society for Promoting Christian Knowledge (SPCK). For reasons lost to us this recommendation was later downscaled to the production of an 'encyclical letter' sent to Anglican bishops worldwide. Nevertheless, here is proof positive that the Anglican Communion's earliest bishops wanted better connections, better relationships through improved communication.

A century later, at the 1948 Lambeth Conference a twice-yearly publication was established to build on that successful gathering and help "maintain and strengthen the bonds of affection between bishops of the Communion". In 2011, I visited the archive room of Diocesan House in Hartford, Connecticut, USA, where they keep copies of the magazine launched via the diocese at the request of the Lambeth Conference: Pan Anglican-Review of the Worldwide Episcopal Church.

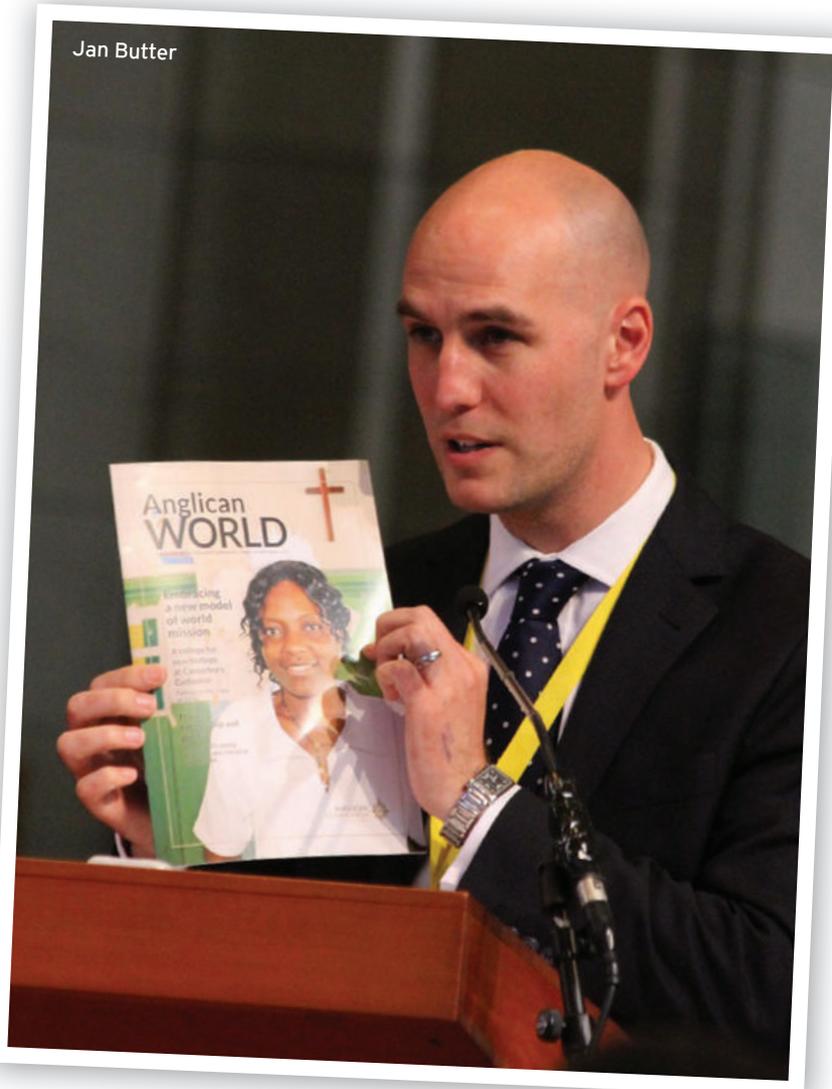
Flicking through a copy of the first edition's monochrome pages I realised that I was, in fact, just one in long line of people who have been called—officially or unofficially—to a strategic communications ministry in the service of our global Christian family.

The more I thought about it, the more I understood that God's church has always recognised and responded to its calling to nurture and encourage its global communion through communications. It started with verbal testimonies of the early church missionaries and the content of St Paul's Epistles, and now includes YouTube messages from Church leaders, and printed newsletters mailed between link dioceses.

That first magazine for the Anglican Communion, Pan Anglican, eventually gained a broader readership beyond just bishops and was published through to the late '60s. Beyond that, well into the 'Noughties' its successor Anglican World magazine became the main way Communion members—both clergy and laity—shared news and information. Over the past decade, the Anglican Communion has been increasingly served by the e-news and information service Anglican Communion News Service (ACNS) and its website www.anglicancommunion.org.

Arriving at the Anglican Communion Office in 2010 I discovered that, though ACNS and the website was still being used to disseminate news and information, the last Anglican World had been produced in 2007. Also, there was no Social Media use. This was a significant gap in the communication office strategy as Social Media has become a leading method of global communication, and not just in the West. Internet access is on the increase everywhere and 'smartphones' are becoming ubiquitous on almost every continent.

Jan Butter



What's more, Social Media now enables every Anglican to become a communicator and to share, not only Provincial news, but also their own news and views. Anyone with access to the Internet can now publish comment, news, video and audio. This challenges how we understand communication across our global community.

It also challenges our role as representatives of our faith, as evangelists. The ordinary pew-sitter can now challenge the perception of the church locally and nationally. Also, by sharing the best of church life on their Facebook page, for example, they can often reach more people with that message than an average priest would with his Sunday morning service.

It is easy to get overwhelmed by the speed and complexity of digital developments, and to be tempted to breathlessly run to catch up. It is important for the church, however, to consider why and what it wants to communicate before how. We must not lose sight of the need that drove the bishops of 1848 and 1948 to publish their magazines: the need to learn from, share with and connect with each other, and to collaborate in and celebrate what God is doing through Christians for his Kingdom.

As I said earlier, such collaboration, co-operation and connection leads to effective Communion and this is why the Anglican Communion Office has focused on promoting as many channels of intra-Communion communications as possible. Many are digital. In the final quarter of 2013, for example, we are launching the new, improved Anglican Communion website that will have several new features that promote connection between Anglicans worldwide. As early as April this year we are also launching a brand new Anglican Communion news website—

modelled on the BBC News site—that includes multimedia pages and a blog section where leading Anglicans and Episcopalians will share their thoughts on the issues of the day.

In November 2012 we hired the first ever Communications Officer in Africa who, in co-operation with existing Provincial staff on the continent will share the best stories of the church's life and mission with all Churches of the Communion as well as the secular media.

His work, and all good news stories from the around the Communion will continue to be shared via the Anglican Communion News Service e-mail alerts, as well as the @acoffice Twitter account, Facebook page, and Flickr page. We're also committed to integrating new technology as it appears, and working with more traditional technologies such as radio and mobile phone technology, vital for more low-tech areas of the world.

Nevertheless, unless you are reading this on your iPad, you will agree with me that there will always be a place in Church communications for the printed word. And I am delighted to say that the publication that originated from the 1948 Lambeth Conference has now been resumed. Anglican World magazine has been relaunched and is available as a quarterly publication from the Anglican Communion Office.

Why not take a look at a preview here <http://bit.ly/SLIs4P> and let me know what you think at jan.butter@anglicancommunion.org. I would love to hear your thoughts and suggestions. Don't be shy. After all, we are part of the same Anglican family. We share all this history and tradition. I've read lots about the Scottish Episcopal Church on your website and publications. And we have already connected through this magazine article.

We are in communion.

Warmth and discussion: a report on the ACC

John Stuart, Secretary General, The Scottish Episcopal Church

The Scottish Episcopal Church was well represented at the Anglican Consultative Council (ACC) held its 15th meeting in Auckland from 27th October to 7th November. The Primus, as a member of the Communion's Standing Committee, was there, and Sarah Tomlinson representing the Inter-Anglican Youth Network. I was also privileged to represent the Scottish Episcopal Church for the third and final time (members serve for three meetings only).

The ACC meets every three or four years, each time in a different location. Its meetings are significant occasions not only for ACC members but also for the host province. The 2012 host (Aotearoa, New Zealand and Polynesia) is of note amongst the provinces of the Communion in that within its internal life it officially recognises three ethnic 'tikanga' or streams: Maori, Pakeha (European) and Pasefika (Polynesian) and therefore has three archbishops. All three tikanga live and work together as equal partners ordering their affairs within their own cultural context. It is a microcosm of unity in diversity - experiencing both the riches, and costs, of such a common life.

From the moment of arrival, we were immersed in local culture. The Mayor of Auckland hosted a powhiri - a formal Maori welcome at which the Archbishop of Canterbury was 'greeted' by three warriors brandishing clubs and spears. A stirring demonstration of the haka followed on the part of young people from Anglican schools who then put the Archbishops of Canterbury, Cape Town and the Presiding Bishop of The Episcopal Church to the test in a riveting question and answer session.

Our meeting took place in Holy Trinity Cathedral, a light and airy space with vibrant modern stained glass. The day started with the Eucharist, followed by Bible study in small groups on 2 Corinthians - the image of treasure

in earthen vessels somehow seems particularly apposite to the Communion. Business sessions filled the bulk of the day and the programme included various evening events, including three open meetings on domestic abuse, environmental change and Christian witness in a multi-religious world, as well as some wonderful social gatherings.

Our business was set clearly in the context of mission. The Anglican Communion Networks took centre stage. A 'market place' enabled ACC reps to learn of the work of these, with deeper engagement in opt-in workshops in the following days. Our own Elaine Cameron and John Rea, also present in Auckland for the initial part of ACC, played significant roles in the work of the Women's and Family Networks respectively.

Business encompassed inward and outward looking aspects. Despite the problems in the Communion, there is much good work being done across a wide range of areas in the Networks and the new Anglican Alliance. Resolutions were discussed and passed. Resolutions, perhaps, never quite do justice to the importance of some of the issues they address but they can have symbolic significance and make a real difference in local situations. The ACC welcomed the Primates' letter of 2011 on gender-based violence, commending the White Ribbon campaign, and the annual '16 Days of Activism for the Elimination of Violence Against Women' running from 25th November each year. Similarly, if Anglican provinces respond to the ACC's urgings to promote birth registration, the lives of countless numbers of children could be changed - a child without a birth certificate is simply a "non-person" and is vulnerable to exploitation and to being excluded from education and other basic rights normally taken for granted. We expressed solidarity with those trying to build a society of tolerance and justice in

Pakistan and at the behest of Pakistani Anglicans called on their Government to prevent the unjust application of blasphemy laws. Likewise, we supported the processes of reconciliation in the regions of Africa affected by conflict. To emphasise the importance of reconciliation, the Five Marks of Mission were expanded so that the Fourth Mark will now read: to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.

Ecumenical relations featured prominently and we were enriched by the presence of delegates from other global Christian traditions. The Jerusalem Report on the Anglican-Lutheran International Commission was commended to provinces for study and action. It includes interesting discussion of the concept of 'transitivity'. In recent decades, agreements between denominations have emerged separately in different parts of the world. The Porvoo Declaration between Anglicans and Lutherans in Europe covers similar ground to agreements in North America but there is no connection between such parallel arrangements. Transitivity may help connect such initiatives and steer a course towards broader recognition of ministries.

As well as looking outwards, we discussed issues concerning the internal life and health of the Communion. ACC-15 was never going to be an occasion for decision-making on the Anglican Covenant. In reflection groups, we reported on the current position in our own provinces and I outlined the process which led to the SEC's decision in June 2012 not to adopt the Covenant. Of nine provinces to have taken a decision on the Covenant, seven have adopted or 'subscribed' and one has subscribed to Sections 1-3 only. The SEC is the only province thus far to have decided not to adopt in entirety. Eight other provinces

reported that they remained in a process of consideration, including the Church of England where the Covenant failed to find favour in a majority of dioceses.

ACC members were, of course, very aware that Archbishop Rowan Williams was shortly due to demit office and a standing ovation gave tangible expression to the respect and affection in which he

is held. In his closing reflections on the state of the Communion, it was clear that he remains supportive of the Covenant. He reminded us that Anglicans have a message to give to the Christian world about how to be catholic, orthodox and consensual, working in freedom, mutual respect and mutual restraint. Whatever one's views of the Covenant, one would do well to listen carefully to his warning that

the Communion should not settle simply for a federal model. We were challenged not to let ourselves "become less than we aspire to be as a Communion" - a family living in mutual respect and recognition. None can underestimate the task facing the incoming Archbishop but one can take some encouragement from the relational warmth and focus on mission which was so strongly in evidence at ACC-15.

FROM THE MOMENT OF ARRIVAL, WE WERE IMMERSSED IN LOCAL CULTURE. THE MAYOR OF AUCKLAND HOSTED A POWHIRI - A FORMAL MAORI WELCOME AT WHICH THE ARCHBISHOP OF CANTERBURY WAS 'GREETED' BY THREE WARRIORS BRANDISHING CLUBS AND SPEARS.



TRUTH AND UNITY

The Rt Rev Dr Robert Gillies,
Bishop of Aberdeen and Orkney

“TRUTH AND UNITY GO TOGETHER. IF A CHURCH IS TO LIVE ACCORDING TO THE MESSAGE OF JESUS (THAT WE SHOULD BE TOWARDS EACH OTHER IN THE WAY WE ARE TO HIM) THEN TRUTH AND UNITY MUST GO TOGETHER ABSOLUTELY”

Truth and unity, to adapt the words of the song of a few years ago ‘go together like a horse and carriage!’

With these thoughts as a starting point let’s look at unity in the church and by implication across the churches of our Anglican Communion.

Avoid labeling people and positions

It’s best never to stereotype people. Don’t put them into pigeon holes. Most of us, most of the time would agree with this. And yet we still do it. How and why?

When someone has ‘this’ or ‘that’ perceived way of doing or thinking things we all too easily label them as ‘traditionalist’, or ‘conservative’ or ‘liberal’ or ‘dull’ or ‘unthinking’ ... or worse. How do we know we are actually correct with this labeling? We need to see the subtleties of the positions and the thoughts of others so that we can actually say we know what the nuances are that drive their thinking. We need to understand their lives ... all the experiences (particularly the hurtful ones) that might be leading them to react to situations in the way we seem to see that they do.

And so to Africa

The significance of all this came through to me very clearly one day back in June 2012. The occasion was a retreat I was leading for a group of deacons in a remote part of north east Uganda. The area was recovering from much banditry and cattle rustling. Militant Islam from neighbouring Somalia is a threat both to the indigenous religious traditions and to the spread of Christianity amongst some very isolated villages and tribes.

The local bishop came to seek me out each day late in the afternoon of that retreat to go for a walk. These walks provided the occasion for his off the record, under the radar reflections on the state of his church. They were very revealing. Like many Africans he needed to speak a lot in order to say what he felt needed to be said.

He deeply regretted the attitude of those African church leaders who viewed international Anglican polity through a single issue lens. This not only affected the standing and influence of his church within international Anglican affairs, he felt, but stifled and restricted the independent thought of individual bishops in their own country, church and diocese.

To take a particular example, my host bishop had, like most Africans, a particular view of homosexuality which many of us would not find surprising for an African church leader. What was surprising for me was hearing this view set in context with other issues such as militant Islam, the problems of polygamy, infant mortality, early adult mortality, drought, cattle rustling, banditry and ambushing, tribal politics, traditional African religion and other cultural practices, the history of repression under Idi Amin, the martyrdom of Ugandan Anglicans in remembered history, lack of money, food, electricity and other resources, to say nothing of all the other things his church has to confront and has had to combat. He didn't want to be stereotyped on a single issue either by his own countrymen or by others. Life is too complex for that.

He also bemoaned African countries' tendency to be tribal. Although perhaps less obvious I think we're also guilty of that one.

Nor did it help him to express the nuanced subtleties of life's variety that he was trying to advocate, to have found President Obama basically saying that the continuation of US aid was contingent upon his own and other African countries conforming to US norms of gay rights. How would we feel if the United States, or France, or North Korea, for that matter, tried to impose their cultural values and ethical norms upon us and upon what we might hold as valid, and might be right to hold as valid given the complexities of life that we face?

Likewise problematic for him were

militant gay rights groups. He said exactly the same of militant homophobia. Each in their own way served to advance a regrettable polarization of viewpoints when more subtle and nuanced standards of mutual respect would be the better way of discovering truth. This might be through hearing another's life narrative or a sharing of one's own deep fears and bad experiences. A safe, trusting space is needed for this. That won't be found in the sort of dialogue arising out of posturing or pigeon-holing.

Mutual respect means searching for the truth of another's position within a framework of careful listening rather than from one of aggravated juxtaposition of an opposing viewpoint. None of us advance the worth of what we say by negating and denigrating someone else and their viewpoint.

I've now travelled in South Africa, Tanzania, Uganda and it is as clear as day to me that the mainstream Christian Churches in Africa are much more heterogeneous than one might at first suppose. (I also found this in Morocco though here my engagement was primarily with indigenous Islam rather than Christianity)

And so to the United States of America

I've been enormously privileged over the last five years to have found a theological and spiritual home in the United States. By way of personal background, I have been familiar with the USA for much longer than my more recent exposure to Africa and things African. Back in the 1980's I wrote my Ph.D. sympathetically upon, and from within the framework of, liberal American theology. I am familiar (intellectually at least) with American idealist thought and, from reading about it and in an all too short research trip to Boston University many years ago, the American dream.

And yet more recently, as I have entered US culture at a more interpersonal rather than theoretical and academic level, I have found much more diversity that seems to be there

on the surface. In one and the same breath I can be in what I expected to be a liberal and free-thinking framework and then suddenly discover all sorts and shades of traditional and conservative church practice and policy operating within it. And then as I interrogate myself on what I'm finding I discover I'm not entirely certain of myself anymore. As others' viewpoints confront me and challenge me so my own preconceptions change - some become firmed up more convincingly, others become more fluid.

Truth and unity again

Wherever I go in the Anglican communion I find that people, both individually and collectively, are different from what I expect them to be. Their viewpoints spread across a wider spectrum of opinion and reasoned thought than ones preconceptions suggest.

I suppose I really should say how all this applies to our view of the Church. Let me provocatively suggest that I don't think there's such a thing as truth in the church or in any particular theological position if it leads to division.

Truth and unity go together. If a church is to live according to the message of Jesus (that we should be towards each other in the way we are to him) then truth and unity must go together absolutely. This seems to me to be at the heart of John 17. To take this further, the relationship of intimacy which Jesus had with the Father is the model for the way we must relate to one another and the way we should comport ourselves to one another.

There should be no labeling; no pigeon-holing; no dividing off. I am fundamentally convinced that the unity of the church is the condition for validity in any truth claim the church might seek to hold on to. If the church doesn't hold to unity then any claim it might have to truth is diminished and so too is our relationship to the One who alone is Truth.

Aotearoa and Indaba: Indigenous and Incarnational dimensions of Communion

A Reflection on the 15th meeting of the Anglican Consultative Council
The Very Rev Peter Elliott, Dean of Christ Church Cathedral, Vancouver

Subtly, but significantly, the experience of the life of the church in New Zealand had an impact on the members of the Anglican Consultative Council. The opening Powhiri and Civic Welcome exemplified the spirit of Anglican New Zealanders. Held in a large public events centre the 2-hour program included welcome from the Maori, Pacific Islanders and Pakeha, was attended by hundreds of elementary and high school students from schools throughout the country (and islands) and included a lot of singing and humour. The first questions of the Anglican Consultative Council were voiced by students who addressed them to the Archbishop of Canterbury Rowan Williams, the Presiding Bishop of the Episcopal Church Katharine Jefferts Schori, and the Primate of the Church of Southern Africa, Capetown's Thabo Makgoba. Questions ranged from the imaginative "If God wore shoes, what kind of shoes would God wear" (to which Archbishop Rowan replied, "ones that could be easily removed, since God would always be giving shoes away to those who needed them'.) to questions about women bishops, gay marriage, and the relationship between religion and science. The three Archbishops responded intelligently to each question, taking the question and the questioner very seriously and with good humour. Here was the "communion-in-action" three bishops: a male Welsh theologian, a female American scientist and a black South African who has lived through the liberation of the people of his country – in dialogue with young people seeking the wisdom of God.

The face of our communion is so diverse: while there's been much attention paid over the last several years to divisions emerging from disagreement about the nature of human sexuality, the diversity is much broader, more complex and frankly more interesting than all that. New Zealand's constitution and Prayer Book, for example, break new ground in theological formulation and church governance. Their prayer book intentionally weaves multicultural, creation-oriented, gender sensitive and poetic imagery into vibrant theological language all the time rooted in the Anglican liturgical tradition. The structure of their church disperses authority amongst the three tikanga: every ordinand in the church is required to be able to speak and understand at least a rudimentary level of the Maori language. Every liturgy I attended (and there were many) included the languages of Aotearora spoken.

Continuing indaba is a major theme of the Communion, the process of indaba being first widely used at the Lambeth Conference 2008. Indaba is a Zulu word for a process common among many African ethnic groups. Archbishop Makgoba describes Indaba as 'a gathering for purposeful discussion.' As Rowan Williams pointed out to the Bishops at the 2008 Lambeth Conference that such processes have been part of the tradition of the Church, especially among the Benedictines and the Quakers. Indaba is very similar to the talking circles of Canadian indigenous people – it involves a respectful listening to others and patience in holding the tensions of difference. Through reflection groups and conversation members of the

Council were invited time and again into conversations with each other – this was the predominant method of meeting at ACC 15.

Typically the structure of the Anglican Communion is described in "levels" – parish, diocesan, Provincial, national, international – using vertical imagery to depict the life of the church. Not only is this imagery about Anglicanism misleading, it distorts the lived experience of the relationships amongst the churches of the Anglican Communion in over 165 countries which was best described by the 1963 Anglican Congress as 'mutual responsibility and interdependence in the Body of Christ.' The Anglican family consists of an estimated 80 million Christians who are members of 44 different churches. These make up 34 Provinces (of which the Anglican Church of Canada is one), 4 United Churches, and 6 other churches, spread across the globe.

A better image than 'levels' for the communion is 'dimensions'. Four 'Instruments of Communion link the churches of the Anglican family: the Archbishop of Canterbury, the Lambeth Conference, the Primates' Meeting and the Consultative Council. Of the four instruments only the Anglican Consultative Council (ACC) includes clergy and laity. My experience was not so much about 'a' church but being part of the diverse and beautiful people of God, the Body of Christ.

While some wish to focus on one or another instrument of communion as being authoritative, the very presence of four instruments reveals the Anglican instinct toward mutual



“All of this means, I believe, that in the Communion a healthy and a holy future lies in developing more and more face to face relationships..”

responsibility and interdependence rather than top down authority. The problem with the “level” metaphor of the church is that it suggests a hierarchy of authority with more power being vested in the ‘top’ to resolve conflicts and divisions; whereas the notion of ‘dimensions’ suggests that the instruments of Communion encourage dialogue and a genuine meeting in Christ rather than engage debates with winners and losers. In his Presidential address to ACC 15 Rowan Williams made an important distinction between ‘corrective and ‘enabling’ authority:

Are we here as the ACC to pick up the pieces, to make things all right, to react to disaster and crisis? It’s one model for thinking about authority in Christ’s Church: that authority exists in order to make things all right and to pick up the pieces, authority that is reactive or corrective. But that’s not the only model of authority that we meet in the New Testament, and it’s possibly not even the most important kind

of authority we meet in the New Testament. There is, in the Bible, a good deal about corrective authority. You may remember that the Apostles are given the authority to bind and loose, to resolve difficulties, to cut knots. But when the people say of Jesus that he speaks with authority, not like the experts, I don’t think they mean that he’s simply a good problem solver. Those words occur when Jesus has performed spectacular acts of liberation. The authority in question is an authority to act and an authority to make a difference. An authority that enables and empowers. It’s a point that’s often been made ... that in the first chapter of St John’s Gospel the word used for the power to become children of God is in fact in Greek the authority to become children.

This distinction between ‘corrective’ and ‘enabling’ authority was lived out through ACC 15 where issues that have been controversial in the life of the Communion were clearly present but they did not dominate the agenda or discussion as they

have in past meetings. Archbishop Rowan described the communion as a ‘web of relations’:

All of this means, I believe, that in the Communion a healthy and a holy future lies in developing more and more face to face relationship, worshipping community to worshipping community; not written paragraph to written paragraph, statement to statement, but family of God to family of God. Working at our relations as between communities of people whose faces are turned first to our common Lord and then to their brothers and sisters. Relations between one worshipping community and another, between one serving and witnessing community and another. ...But there are times when I believe we have to dig our heels in and say, ‘Well that is, at the end of the day – that web of relations is at the end of the day – the most basic, fresh, and life-giving aspect of our Anglican identity.’ That is what makes us the Church, the Body of Christ. This particular way that God has given us as Anglicans.

NOTICES

Appointments

BURKITT

The Rev Richard Francis Burkitt, House for Duty, St Paul's Croachy, Strathnairn

CANDY

The Rev Dr Julia Elaine Candy to be Priest in Charge, St Clement's, Mastrick Aberdeen and St James, Holborn, Aberdeen

DÜENZKOFER

The Rev Markus Düenzkofer to be Rector, St John the Evangelist, Edinburgh

GREEN

The Rev Nicholas Green to be Rector, St Mary's, Dunblane

MACKENZIE MILLS

The Rev David Mackenzie Mills to be Rector, St Paul's, Kinross

Retirement

THOMPSON

The Rev Eileen Thompson from Ecumenical Parish, Livingston

Resignation

BURKITT

The Rev Richard Francis Burkitt as Mission Priest in the United Diocese of Moray, Ross and Caithness

DAPLYN

The Rev Timothy James Daplyn from St Maelrubha, Poolewe; Courthill Chapel, Kishorn; St Donnan, Lochalsh (Mission Priest)

MEREDITH

The Rev Dr Ian Meredith from Holy Trinity, Ayr; St John, Girvan; St Oswald, Maybole (South Ayrshire Team)

WILLEY

The Rev Graham John Willey from St Paul's, Killin

Deaths

WILLIAMS, The Rev Canon John On 21 February 2013. Kings Coll, London AKC. D, 1957. P, 1958. C, St Mary's, Darlington 1957-60. C, St George's Camberwell 1960-62. Tm R, St Chad's, Stockton on Tees 1962-65. R, St Chad's, Stockton on Tees 1965-68. R, St Mary's, Longnewton, Stockton on Tees 1968-74. Dioc Soc Resp Off, Local Govt 1968-82. Bp's Officer for Min, Dioc of Lichfield 1982-96. Warrant, Dioc of Edinburgh. Post retiral NSM, Christ Church, Edinburgh 1997-2010. In his 82nd year.

CROSFIELD, The Very Rev Canon George Philip Chorley On 13 March 2013. OBE 1990. Univ of Cambridge BA(Hons) 1950; MA 1955. Edinburgh Theo Coll 1946-48. D, 1951. P, 1952. Asst C, St David's, Pilton, Edinburgh 1951-53. C, St Andrew, St Andrews 1953-55. R, St Cuthbert's, Hawick 1955-60. Chapl, Gordonstoun School, Morayshire 1960-67. Vice-Provost & Can, St Mary's Cath, Edinburgh 1967-70; Provost 1970-90. Rtd 1990. Hon Can, St Mary's Cath, Edinburgh 1991-2013. NSM St James', Penicuik & St Mungo's, West Linton 1991-2011. In his 89th year.

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